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UNITED BIBLE SOCIETIES

BULLETIN

THIRD QUARTER - 1955

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Editorial

MOST of the articles contained in this issue are devoted to new developments in the field of Bible translation. The U.B.S. has its specialized organ, *The Bible Translator*, for dealing with current problems of translation. But since many readers of the BULLETIN do not receive *The Bible Translator*, occasional issues of the former are devoted to that essential aspect of Bible Society work: the translation of the Scriptures into the various languages of the world.

Work on translation and revision is in progress at the present time in three or four hundred languages. Although in the majority of the cases the work is done at the expense of the Bible Societies, but is carried out by missionaries liberated by their headquarters for part or full-time translation work, yet the Bible Societies keep in close touch with this work and through counsel and expert advice help the translators on the field. It is this kind of service which took Dr. Nida recently to the Near East and to Equatorial Africa: assistance to the missionary on the field, with particular reference to linguistic and anthropological problems, on which Dr. Nida is a specialist and with which missionaries are often not sufficiently conversant. But, as can be seen from his article, Bible Societies not only have a responsibility for technical help and guidance to the translator himself, but can also—thanks to their

wider vantage point—help the churches and missionary societies in formulating translational policies for given areas. Thus the B.F.B.S., for instance, has been responsible for the promotion of many a successful "union version" which has replaced several translations in various related languages.

However, Bible Society responsibility in matters of translation is not always confined to advisory work. In Indonesia, for instance, the Netherlands Bible Society played a leading part in the past in initiating translation work and preparing specialists, who did pioneer work on the spot in the linguistic and ethnological fields, worked at the translation of the Scripture and served as advisors to the missionaries. Increasingly in matters of revision also, the Bible Societies have to take the initiative and bring together interdenominational panels of qualified nationals and missionaries which alone can obviate the unhappy appearance of competitive revisions, and whose work alone can be acceptable to all groups. This policy was initiated many years ago by the B.F.B.S. as a basic feature of their method of improving the standard of Bible translation. But in many cases such a method is only possible because the Bible Societies involved agreed themselves to meet the cost of appointing one or two chief revisers whose main task was to prepare the work of the revision committee. The revision of the Spanish Reina-Valera translation, which forms the subject of one article in this issue, is one case in point. Many more similar committees could be mentioned whose work has now been completed, or which are still at work. If we have chosen to draw attention to the Spanish revision this time, it is because of its importance in view of the present " drive to the Bible" which is so remarkable in South America. It is also because this revision has just gone to press for the first time.

The preparation of the Kogotai version, the colloquial Japanese translation of the Bible, reflects an even greater degree of involvement on the part of the Bible Societies. Not only the chief reviser but the whole personnel of each panel (one for the New Testament and one for the Old) were appointed for full-time work, thanks to the help of the American Bible Society and the British and Foreign Bible Society. In this way the work has been completed in record time and the churches and missionary Societies have been equipped with a most effective instrument, at a crucial moment in their service in that country. As can be seen elsewhere in this issue, the first edition of this Kogotai Bible has just been put on sale, following an official dedicatory ceremony. The article we publish on the translation of the New Testament will, no doubt, help the reader to appreciate the importance of this most recent move on the part of the Bible Societies in Japan.

There is also another fact which gives special significance to the Kogotai Bible. This translation is one of the very few, in missionary areas, which has been done solely by national scholars. Indeed one of the greatest difficulties the Bible Societies have to face is the lack of competent scholars among the nationals, capable of establishing a direct bridge between the original tongue of the Scripture and their own language. A missionary, however knowledgeable about the originals and versed in the language in which he is working, remains a foreigner. One can only be a Luther in one's own tongue. This problem has only recently begun to receive some consideration, as, for instance, when the B.F.B.S. appointed the Rev. Ysu Das Tivari two years ago as chief reviser for the Hindi version, asking him first to pursue special studies in Greek and Hebrew at Oxford University. But there is no doubt that in the long-term re-thinking of the whole missionary situation which is now being done in all parts of the world, this problem will have to receive high priority, and the Bible Societies will have to make their voice and experience heard.

A CHANGING AFRICA

by EUGENE A. NIDA

NO one can visit present-day Africa without being impressed with the remarkable changes which are rapidly remaking the appearance and life of the formerly "Dark Continent." During a recent five-months' survey of American Bible Society translational responsibilities in the Anglo-Egyptian Sudan, Belgian Congo, French Cameroons, French West Africa and Liberia, we could not miss the implications of the new patterns of life, which have meant unprecedented material accomplishments, spreading nationalism and a revived paganism.

Material accomplishments are to be seen almost everywhere: in the twelve-storey appartment houses of modern Leopoldville, the huge road-building equipment which is carving out new highways through jungles and across plains, the mushrooming mines around which sprawl the fast-growing villages with rusting tin roofs, and the new glistening commercial centres in which almost every one-hundred paces a new building is rising or an old one is being enlarged. In many regions young men are making fifty times as much money as their parents ever earned, and some possess motor-cycles, cars, radios, refrigerators and electric-light plants—which a few years ago only the white man could afford to have.

Mechanical gadgets have not been the only features of Western culture which have been imported into Africa. Schools, missions, government administration and new patterns of communication and transportation have made people more ethnically self-conscious, more determined to have "a place in the sun," and more eager to acquire the status of a "people and a nation." The spirit of nationalism has spread in greater or lesser degree throughout the continent, where in some instances it is nursed by communist organizers and in others it is only a natural reaction to long years of what is equivalent to economic slavery. In a number of places the people are not communists, but as one man put it: "The communists say what we feel within our hearts."

With the remarkable increase in ethnic self-consciousness, it is only understandable that there should be a dramatic revival of paganism. In the turmoil of changing patterns of life, when families are uprooted by the new economy of mine-labour, and clan ties are irreparably broken by wholesale migrations from the villages, when the power of chiefs is being undermined locally by agricultural agents and threatened throughout the region by territorial assemblies, it is no wonder that many people have turned back to the past for some means of giving security to the future. Despite the preaching of Christian evangelists there is still the strong fear of angry spirits of the dead and the ever-present dread of witch-craft.

This rapidly evolving pattern of life in contemporary Africa has many implications for Bible Society work in new methods of colportage, strengthened relationships with the national churches, encouragement of better translations and revisions, and the development of local responsibility for the on-going aspects of the work. But from the standpoint of translation there are three special types of problems which are well illustrated by (1) the conflict of colonial, trade and tribal languages as in the Bulu area of the French Cameroons, (2) the growth of a trade language such as Kituba in the Belgian Congo and (3) orthographic difficulties in the Nilotic languages of the Sudan. All of these

problems are made more complex by the material, political, social and religious changes which are taking place throughout the respective areas. Language can never be isolated from its cultural context.

Colonial, Trade and Tribal Languages of the French Cameroons

The linguistic situation in the French Cameroons is very complex, and it is made more difficult by the pressure toward the use of the colonial language, namely French, and the growing ethnic self-consiousness of the different tribal units. However, rather than discuss the numerous problems in various areas of the French Cameroons, it seems best to concentrate attention on that area of the Presbyterian mission field in which Bulu has been the language employed by the mission in evangelism and education.

It has been the consistent policy of the Presbyterian Mission to push the Bulu language to the exclusion of all other tribal languages, with the exception of Bassa, which had some translation work done prior to the Presbyterian Mission taking over the work. The Mission insisted that not only in Bulu-speaking areas but in other tribal areas the language of the schools would be Bulu. This policy was, of course, a very useful one since it eliminated duplication of textbooks and permitted missionaries to be transferred from one area to another without having to learn other languages. One tribe, the Ngumba, objected vigorously to such a policy, for they insisted on using their own language and demanded that the Scriptures be published in their language. The Mission could not see the importance of this request, and as a result most of the Ngumba-speaking churches split off and formed their own church organization. Other tribes, however, seemed to be more amenable to the use of Bulu, even though in many instances the Bulu was as different from their own languages as Swedish is from English. On the other hand, the Africans' amazing aptitude for learning languages and their keen interest in the Gospel and education made them more or less content to follow the Mission's lead in the matter of Bulu usage.

The pressure of French is changing the entire linguistic situation. The people of the other tribes see no reason why their children should have to learn Bulu, which to their way of thinking has only "religious" value, and then learn French, without which they cannot advance in their education nor in worthwhile opportunities for employment. The Bulus themselves are reacting strongly to the vernacular schools and each year there are fewer and fewer parents who will send their children to the Bulu schools.

This situation has caused some missionaries to conclude that Bulu should be abandoned completely and that French should be the medium of all communication, but this point of view overlooks the fact that for many years to come the tribal languages will still be the languages of the home and the village community. It will be many years before French will be effectively used in the villages, especially by women and children. At the same time, the resistance to and reaction against Bulu will mean that if the people of other tribes are to be evangelized, Bulu cannot be used so exclusively as in the past. The only solution is a complete reversal of mission policy as regards the exclusive use of Bulu, and the recognition that parts of the Scriptures, catechisms, hymn-books and Bible story books need to be published in several of the other tribal languages. If at the same time diglot primers can be produced which will enable a person to learn to read his own language, while at the same time learning French, the schools can be an important factor in stimulating a proper use and appreciation of the tribal languages.

What has happened in the Bulu area of the French Cameroons is only typical of what has occurred and is now occurring in a number of places in Africa, as well as in other parts of the world.

The Growth of a Trade Language

From the very beginning of contacts between whites and Kikongo-speaking Africans in the Lower Congo, there arose a trade language form of Kikongo, first called Kibulamatadi. This was an ultra-simple form of Kikongo, devoid of the elaborate class prefixes, complex tense forms and intricate syntax. It reflected the usual situation in which indigenous peoples purposely use a very simple form of their own language in speaking with foreigners, and foreigners find that such a form of the language is the way of least resistance. As in most such circumstances, a high percentage of missionaries looked down upon this "corrupted" form of the language. They insisted that it was unworthy of translations of the Scriptures and should not be used in evangelism. To an extent they were right, for a trade language is an awkward means of communicating the message of eternal life, which if it is to be fully meaningful must be expressed in the words of daily life.

However, Kibulamatadi, also called Kituba, Commercial Kikongo, Simple Kikongo and Kikwango, became the almost universal language of Belgian government officials in the Lower Congo and for the entire region south of the Kasai River and west of the Chiluba area. Government records and communications were in the language and all traders and plantation owners made almost exclusive use of it. In the large plantations and mining compounds it became the means of inter-tribal communication and around most trading posts it was the inevitable speech of the people.

Some missionaries in the area of Kikwit found that Kituba, which they began to call Kikwango, was a useful instrument for evangelism in areas where a number of small local languages and dialects were spoken. Moreover, Kituba was an easy language and within a few months a missionary could be talking it with considerable fluency. These two factors greatly enhanced the importance of Kituba for the missionaries, and there followed a translation of the New Testament, which was published by the American Bible Society, and the printing of more than seventy-five different publications (including primers, school books, catechisms, hymnbooks, etc.,), most of which have been booklets, but the total impact of all this literature has been considerable.

In the meantime the use of Kituba has grown constantly as the tendency towards industrialization and urbanization has increased. As a result, there are an estimated two-million speakers of Kituba in the Belgian Congo and another one million in French Equatorial Africa. However, as long as a language remains only a people's second language it may disappear as there are changes in the political, social and economic factors which have produced it. But Kituba has now passed the crisis stage in language development, for it is no longer a mere second language, but a first and only language for many thousands of people, who no longer use the tribal tongues of their parents. Once a language has passed this stage it rapidly takes on all the characteristics of a fully-developed language. The vocabulary increases quickly, the range of stylistic and syntactic complexity develops with amazing speed and almost before one realizes it, a new form of speech has been born. To some extent this was what happened to Greek when it was taken by the soldiers of Alexander the Great into the Eastern Mediterranean. It lost many of its literary refinements, its complex forms and its highly specialized vocabulary. It was in all features just a trade language, and the object of considerable derision by the rhetoricians

of Athens and Rhodes. But although it was changed in pronunciation, simplified in form and modified in the meanings of its words, it emerged as a significant vehicle of communication, employed by traders, government officials and the common people who participate in the syncretistic Koine culture.

The Kituba language has grown like Topsy, the same way that all living forms of speech grow, but we must now undertake a careful study of this language, to analyze the direction of its development, to explore its resources of vocabulary and form, and to make full use of this important linguistic medium in the translation of the Bible and the preparation of Christian literature.

Orthographic Problems in Nilotic Languages

The Nilotic languages of the Sudan are famous for their phonetic complications. Nuer, which is probably the most complex of all, possesses fourteen basic vowels, seven of which are relatively familiar to "European ears," but the other seven are strange centralized vowels quite different from what one encounters in European languages. To make matters worse these vowels have three different lengths: very short, medium and extra long. All of these forty-two possibilities (fourteen vowels plus three units of length) occur as breathy or non-breathy. But this is only the beginning of the trouble, for there are three registers of tone and three falling and three rising glides. Fortunately not all of the theoretical possibilities occur on every syllable, but there are enough complications that one encounters scores of pairs or groups of words which are different only by some subtle little change of tone, breathiness, length or quality of vowel.

In Shilluk, a language rather closely related to Nuer, there are also numerous series of easily misunderstood words. For example, words meaning "shoes," "white hair," "to take something back," "cow dung," "right" and "coward" are only distinguished by slight differences of length, tone, breathiness and centralization of vowels.

All this would not be so bad if it were not for the fact that the words in the Nilotic languages are very short, usually mono-syllabic, with very complex changes for singular and plural and for possessive relationships. It is scarcely any wonder that the Nilotic languages are regarded by many linguists as probably the most difficult in the world.

Early missionaries who reduced these languages to writing did not hear all the important distinctions between sounds and even when they did hear differences, they were convinced that it was not necessary to write these contrasts. Linguists generally urged missionaries to be more consistent in the writing of the important distinctions between words, but both government officials and missionaries insisted that seven vowel signs (with a couple of extra vowels marked by diacritics) was sufficient.

The result of writing the Nilotic languages such as Nuer and Shilluk with so few vocalic symbols has been that there is a very high degree of ambiguity. In fact, apart from context there are twelve chances to one that in pronouncing the average syllable in a Nuer text of the Scriptures the reader will not pronounce it correctly. This means that one must engage in a great deal of "guessing". A Shilluk pastor of many years' experience, who has himself been a school teacher, confesses that he never reads the Scriptures in a public gathering without first going over the passage carefully, for he cannot read it at sight. In other words, a person must pretty well know the content of a

passage before being able to read it. School teachers in Shilluk vernacular schools have complained that in giving examinations, there are considerable difficulties, for the very same questions in Shilluk may have several different meanings since the words are so ambiguously written.

The solution to these linguistic difficulties is not easy, but it has been decided to do some experimenting with writing the seven regular (i.e. peripheral) vowels with the seven simple symbols and to employ diaereses over the vowels for the additional centralized vowels. Contrasts in length are to be indicated by repeating the vowel symbol. Breathiness may be indicated by writing an *h* immediately following the vowel. Though tone will not be indicated, it is hoped that by the consistent writing of vowel quality length, and breathiness, at least a high percentage of the real ambiguity will be overcome.

This solution would have a chance of being widely used in the Nilotic languages, except for the fact that there is another complicating factor, namely the pressure of Arabic. For some time it was thought that Arabic would be the language of the Mohammedan north and English the language of the Christian south. Political developments have completely changed all this, and Arabic is making rapid strides in the south, where young men are almost without exception very anxious to learn Arabic, for it is the indispensable key to employment and advancement in the government, which for the Sudanese represents the acme of success and prestige. The low pay of a third-rate government clerk is still more coveted than the better remuneration of a first-rate mechanic, especially in a time in which the vacuum created by an expanding Sudanese bureaucracy provides spectacular opportunities for rapid rise in position, distinction and power.

For the time being the vernacular Nilotic schools are able to function, but the time is not far off when the pressure for Arabic will increase and when government educational authorities will insist that children should not be taught the Roman alphabet in the first three grades and then be expected to shift to the Arabic alphabet for their later schooling. If vernacular education is to flourish it must adapt itself to the Arabic, which means the writing of Nilotic languages with the Arabic alphabet.

The linguistic and translational problems affecting Bible Society work are continually changing, as new developments in diverse cultural situations result in rapid changes in the use, prestige and influence of different languages and orthographies. Accordingly, Bible Society and mission policies frequently need to be reconsidered in the light of such ever-changing factors.

THE BIBLE IN EAST AFRICA

The following excerpts have been taken from the Annual Report prepared by the Rev. Frank J. Bedford, B.F.B.S. agent for Equatorial East Africa.

THE countries of Kenya, Uganda and Tanganyika are still a mission field, but in many parts are now established strong, indigenous churches. It is not generally realised what extraordinary strides have been made in the last fifty years. In 1948 there was a Protestant Christian community of about 1,139,000. This has been added to since at the rate of about 20,000 a year. The majority of the Christians are Africans, although there are many devoted European Christians outside missionary circles and a few Asians.

This Church has risen through the work of missionaries from Great Britain, the U.S.A., Scandinavia, Germany, Canada and Australia. We must not forget that there are still a wide variety of stages of development. In some places the pioneer missionary is still at work, especially in areas of Tanganyika and in the north of Kenya and Uganda. Then there are in other places well-established indigenous churches, largely self-supporting and self-governing. It is an interesting fact that in May of this year (1955) the Archbishop of Canterbury consecrated at Namirembe Cathredral, Uganda, the first two African Assistant Bishops for Kenya, one of them a Kikuyu!

The build-up of this Church in Africa has largely been on the foundation of the vernacular Scriptures provided by the Bible Society. How then can we continue this work and apply new methods to meet the new age?

Translation and Revision of the Scriptures

In the midst of changing East Africa, with its heartache and bewilderment, our basic task remains the same. It is to provide the Word of God for all people in their own language at a price they can afford to pay. In spite of the fact that to meet the new age we must be prepared to make new experiments, sometimes novel and daring, we must not be diverted from our primary task.

As a necessary preliminary to this is the careful and painstaking translation of the Scriptures into new tongues. Added to this pioneer task is the revision of versions which have served their purpose and their time, and now must be revised in the light of changing times and a growing knowledge of the language.

There are now *sixteen translation and revision committees* at work in East Africa and there is hardly a major tribal dialect in which some kind of work or another is not being done.

One of the most important tasks of the Bible Society Secretary for East Africa, has been to maintain personal contact and friendship with missionary translators and revisers, and during the last two years the volume of correspondence on translational matters has grown remarkably. We have been impressed by the way in which translators are turning more and more to the Bible Society for technical help.

In order to provide greater help to translators we plan a series of regional conferences for translators in Kenya, Uganda and Tanganyika. Such conferences have become increasingly necessary as the pattern of translation work has fallen into place. They should be a real stimulus to lonely translators who will find mutual refreshment and imformation in talking over common problems.

There are also certain important gaps in our work which need to be filled. Particularly there is need for more informed language investigation, possibly leading on to further Union Versions. New translations and revisions in several will have to be undertaken soon.

Distribution

However, it is no use translating the Scriptures and publishing them unless they can be put into the hands of the people who need them. In Africa we still have not solved some of the outstanding difficulties of distribution.

The church bookshops, which are our agents, have continued to work steadily throughout the year but we still feel a need for this method of distribution to be supplemented.

In certain parts of the country colportage has continued during 1954 on a limited scale. A great deal of good work has been done under difficult circumstances, but there have been problems to face which have told against the work. Some of the difficulties of this method of distribution spring to the mind immediately. The population in East Africa, with the exception of certain areas, is scattered and difficult to reach. We have found it hard to find the right men of the necessary mental and spiritual calibre to become colporteurs. Should we employ married men, who would have to face long separation from their families, or should we entrust the work to unmarried men, so often callow youths, not respected by the community? How can the stock be cared for? How can it be protected from the ravages of the weather and the white ants? Then arose the question—How was it best to supervise these almost untrained men? Who would do this? Should it be local auxiliaries, the African Church or the missionaries? The need for training courses became obvious, but who was to run them and what was the syllabus to be?

The above questions are raised not to confuse but to point out that colportage is a complicated thing and consists of much more than putting a handful of Bibles into an African's hands and asking him to go out and sell them.

We have found that if we wish paid colportage to be a success we must:

(*a*) Send the men out in teams and not as individuals. They need the comradeship and spiritual help they can give each other in a lonely task.

(*b*) The African Church must be solidly behind each venture, and must understand what is being attempted and give real co-operation.

(*c*) The colporteurs must be adequately trained and supervised.

(*d*) In a country like East Africa today, it is essential that a colporteur should carry not only Scriptures, but also a wide range of books in the vernacular showing the impact of Christianity on every side of life. This has been made very obvious during the present emergency in Kenya.

We feel that our experience in East Africa has proved that there is still a place for this traditional method of Bible distribution as an integral part of our whole task. We intend to persevere during the years ahead.

At an Advisory Conference of the Bible Society held in Nairobi in December, 1953, the Bishop of Mombasa said that he was convinced that voluntary colportage should be encouraged. As part of our plans for the years ahead we are to make a special appeal to all church authorities throughout East Africa to think out this matter and to prepare schemes for their own areas. No watertight, all-embracing scheme can be made for the whole of East Africa, but the matter of voluntary colportage must to a large extent be left to local initiative.

It is vital that in East Africa we should have available as soon as possible a mobile bookshop. This must be staffed by a European missionary, a driver and an African bookman, all of them to be trained as colporteurs.

This van will work partly in co-operation with the mobile units already in Kikuyuland and elsewhere in Kenya, but also it will be held in reserve for special urgent calls which are likely to arise at any time in East Africa. We hope that this van will be on the road this year. It will prove to be the spearhead of our attack for the next few years. Some of the facts in the early part of this report underline this need. What tremendous opportunities there are in the new villages, the detainee and prison camps and in the urban areas like Nairobi and Mombasa.

Local Support and Auxiliary Responsibility

One of our tasks as a Bible Society is to challenge the whole Christian constituency in East Africa with the world task of the preparation and distribution of the Scriptures.

(*a*) Our message should give to that Church a new width of vision, to look out of East Africa to a need throughout the world.

(*b*) The Church in East Africa must take upon itself a wider responsibility for the distribution of the Scriptures.

(*c*) The Church in East Africa must be taught to pray and to give sacrificially to help forward the total task of the Bible Society.

These are three of our main aims in auxiliary work briefly stated. We have placed these before the people of East Africa during the past years and already there are signs that they are being taken up energetically and thoughtfully.

It may not be generally known that between 1949 and 1954 the Church in East Africa has given a total of £5,096 for Bible work. This included a special gift of £448 to the Third Jubilee Fund. The latter gift is especially creditable when it is remembered that so much of the money came in small amounts from scattered African churches.

With regard to our plans for developing local interest and support for Bible Society work, the following are some of the ways in which we wish to tackle our task in the years ahead. These are sample activities only:—

(*a*) A concentrated programme of travel so that every area in East Africa may be reached. Regular visits to churches, schools, colleges, church councils, diocesan boards.

(*b*) Opening up of new auxiliaries in the three territories. (There are now 8 auxiliaries) When the great distances involved are considered, the practical difficulties can be imagined. Our aim this year is to establish auxiliaries at Mombasa, Nakuru and Kitale, all towns in Kenya.

(*c*) An increasing use of visual aids. Wide use of the 16 mm. Bell and Howell Sound Projector and the Film Strip Projector.

(*d*) Regular window displays in the main towns of the three territories.

(*e*) An increasing use of wireless facilities, which is very important now that so many Africans are beginning to purchase cheap sets.

(*f*) A drive for membership. The preparation of specially-designed membership cards for East Africa.

(*g*) A regular news-sheet to be sent out in English and Swahili with not only local news but also world Bible news.

(*h*) The holding of Bible weeks in Uganda and Tanganyika on the pattern of the very successful Kenya Bible Week held in 1953.

The main thing we have to remember in our forward movement is that we must be prepared to cast our net as widely as possible and be prepared to experiment courageously. The basis of all our work must be extensive propaganda and publicity.

THE NEW TESTAMENT IN COLLOQUIAL JAPANESE

by Seigo Yamaya and Takuo Matsumoto

(Extracts from a booklet on the historical background of Japanese translations, by Dr. Yamaya, and on the procedure followed in the preparation of the colloquial New Testament, by Dr. Matsumoto.)

The Historical Background

FRANCIS Xavier came to Japan on 15th August, 1549 and carried on vigorous work amoug the Japanese people until there were, for a time, nearly 200,000 Catholics in the land. But the Catholics never made any translation of the Bible as a whole, and for this Japan had to wait until the arrival of the Protestant missionaries about 300 years later. The Protestant churches in Europe started foreign mission work in the 17th century, and in 1859 some of the missionaries arrived in our country. They were convinced that for successful work of evangelism the Bible was necessary, and were soon at work on its translation. They had started learning the Japanese language from some unlettered sailors who had been cast adrift and had landed on the South Sea shores, and so what Japanese vocabulary they acquired was of the crudest sort. But we must bow our heads in admiration at, and in respect for these first missionaries, for their great zeal and untiring efforts to make the Bible available to the Japanese people. Charles Gutzlaff translated into Japanese the Gospel of John and part of the Johannine epistles and published them at Singapore in 1838. That is the very first Japanese translation of the Bible or any part thereof that has come down to us. Then followed the translations of portions of the New Testament by Bishop C. M. Williams and by Dr. B. J. Bettelheim respectively. These translations were all done outside of Japan. The first translation done in Japan was the one on the Gospel of Matthew by the Baptist missionary Dr. J. Goble, in 1871. The following year Dr. J. C. Hepburn translated and published the Gospels of Mark, Matthew and John, for which task he secured the Rev. Masatsuna Okuno's assistance. Dr. Hepburn was himself a great scholar of the Japanese language, and when he secured the co-operation of a Japanese of real culture like Pastor Okuno, the accomplishment could not fail to be excellent. It is far superior to Gutzlaff's, and considerably influenced the committee version of 1879.

The Committee Version of 1879

The translations made by the missionaries up to this time, noble as they were, were only partial and incomplete. The need for a more adequate and comprehensive translation was keenly felt. In 1872 a conference was held in which the question of making an official translation of the Bible was considered. The members of this committee on translation changed somewhat for one reason or another during the course of the work, but some of them served on it until the completion of the translation. Three Japanese co-operated with these missionaries as their assistants. The *Textus Receptus* must have been consulted, but the real text of the translators was the English Authorised Version. The difficulties they had to cope with were great, as the syntactical constructions of the Japanese language are so utterly different from those of the European tongues. The task took the translators five and a half years and the completed draft was published in November, 1879. As we read it over today, it gives us the impression of being quite similar to

the Chinese Version, and too classical in its diction, and yet it was rather severely criticized on its first appearance as being not classical enough. But this committee version was really a great achievement and made a significant contribution to the Christian cause in Japan. The translation of the Old Testament into Japanese was completed in 1887.

The Revised Japanese Version of 1917

In 1909 a revision of the Japanese version of the Bible was proposed. The reasons given were: great changes in style and vocabulary in the Japanese language, the Christian church outgrowing the Bible which was translated 30 years before and needing a new translation which would meet the requirements of the new day, and other similar reasons. A revision committee was appointed consisting of both missionaries and Japanese scholars representing different denominations which existed in Japan at that time. The committee adopted Nestle's Greek text for translation but the English Revised Version was also really helpful to them, so that the translation was continued with the understanding that when deemed advisable or necessary the reading of the Revised Version might be followed, and also that views of modern biblical scholars might be incorporated with the approval of two-thirds of the members of the committee. This Japanese revision was completed in six years and eleven months of united effort. One will readily recognize the superior merits of the revision as compared with the older version. The sentences were simpler, the translation more faithful to the orignal and there were few literalisms in it. It did not escape adverse criticism, however, but people soon became accustomed to it and came to appreciate it and to be proud of it as their own Bible, until it practically displaced the previous version of 1879.

The Translation of the New Testament into Colloquial Japanese

Soon after the end of the last world war, the Japanese government made the official decision to simplify our language by limiting the number of Chinese characters used and by using the Japanese alphabetic letters (kana) in strict accordance with their phonetic sounds. The style was to be colloquial, not literary. All the text books for school children are now written in accordance with these new ways of writing. The literary style, in which the revised version of 1917 is written, is fast becoming obsolete and unintelligible to the younger generation. If the Bible was to continue to be the Book of the people, which it certainly is, and to be read by them with understanding, it was thought that it must by all means be translated into the colloquial Japanese of the present day. In answer to earnest pleading on the part of many leaders and teachers of the church and sunday schools, the Japan Bible Society finally decided to make a new translation of the Bible. This decision was taken in November, 1950. In April of the following year, three Japanese New Testament scholars were invited to do the work on the New Testament (simultaneously the same number of Old Testament scholars were invited to do the same for the Old Testament). They were Dr. Seigo Yamaya, who was at the time pastor of the great Shinanomachi church in Tokyo, Professor Masashi Takahashi of the School of Theology, Doshisha University in Kyoto, and Dr. Takuo Matsumoto who was at that time President of the Hiroshima Girls' College. Mr. Baba acted as secretary of the committee. Each one of the committee members was asked to give up his position and devote his time exclusively to the task of translation, at least for three years, during which time the work was to be completed. The committee actually started the translation in September, 1951, meeting two or three days a week in the Translators' Room of the Japan Bible Society. During the

summer months they lived together in a cottage at the foot of Mt. Fuji and held the committee meetings every day so as to speed up the work. They had 318 meetings altogether and sent in their final drafts for printing on 4th March, 1954.

Procedure followed in the preparation of the Colloquial Translation

The Text

(*a*) The text to be used for our translation is that of *Novum Testamentum Graece* edited by D. Eberhard Nestle and revised by D. Erwin Nestle. When we started our work we used the 19th edition (1949), but when the 21st edition appeared later we used this latest edition.

(*b*) We are to follow closely the readings as given in the main body of the Nestle text in our translation.

(*c*) In special cases, however, preference may be given to certain variant readings indicated in the *apparatus criticus*. But before the adoption of any such reading is decided upon, a careful weighing of the relevant evidence and a thorough discussion among the translators should be made.

(*d*) A few traditional readings usually discarded by textual critics and relegated to the margin, if they are found to be supported by sufficiently strong manuscript evidence and to possess a valuable religious message, may be incorporated in the body of the text of the Japanese translation, but within brackets.

For example : Nestle does not have the words "Son of God" in the text of Mark 1: 1, but we put them in our translation, as they are read in the MS. B and are given in the Wescott-Hort text. Mark 7: 16, 9: 44, 46, 11: 26, 15: 28 and Luke 23: 17 and some other verses are not in the main text as compiled by Nestle, but are relegated to the margin. We translated them and put them in our translation text within brackets.

The Style of the Japanese language used in our Translation

We made it our aim to use the colloquial language of such general standard as can be read and understood with ease by any people of intelligence on the compulsory education level. And in our choice of vocabulary we followed as a matter of principle the suggestions made in the pamphlet entitled "How to Use the National Language", published by the Ministry of Education of the Japanese Government in November, 1950. It was the committee's special effort to produce a truly idiomatic and readable translation of high literary quality, not a slavishly literal reproduction of the Greek original, although of course we strove to be faithful to it. We paid special attention to, and tried to express in our translation, the nuances and shades of meaning of the original, as reflected for instance in the tenses of the Greek verbs, and also the flow and connection of thought as indicated by the Greek particles.

For example, in our attempt to bring out the continuity of movement suggested by the use of the imperfect tense as in Mark 1: 5, Matthew 3: 5, etc., we ventured to put in an adverb "Zokuzoku-to" which literally means "continuously" or "one upon the heels of another." As to the Greek connectives like *de*, *kai* or *oun*, which are used in the New Testament books very profusely, we found it often rather wise not to try to reproduce them in every instance, and yet in other cases very necessary and effective to translate them. One of the peculiarities, indeed the problem of the Japanese language, which hardly

exists in European languages, is the use of honorifics. After prolonged discussions on the matter, we decided to use them to some extent, particularly with reference to God and Christ. Pronouns are also a problem with us. There are scores of pronouns to be used for the second person singular in our language for instance. We decided to use just one expression, "Anata", in practically every case. There is real need in Japan for unifying or simplifying our pronouns, and we shall be happy if our new translation helps stimulate this simplification.

The Procedure followed in the Work

In actually carrying forward our translation, the following steps were taken:

(*a*) Portions of the New Testament were assigned to each of the three translators for translating and preparing the first drafts thereof.

(*b*) Mimeographed copies of the prepared drafts were then distributed among the translators for their private study and examination.

(*c*) At the regular committee meetings which were held two or three days a week, the drafts were subjected to thoroughgoing criticism and improvement.

(*d*) The drafts thus revised were again mimeographed and sent to the consultants for their opinions and suggestions. Conferences with the consultants were occasionally held for the purpose of exchanging opinions. The Old Testament translators were always invited to be present and to participate in the discussions at these conferences.

(*e*) Suggestions offered by the consultants and others were then considered and when deemed appropriate, incorporated into the translation.

(*f*) In order to solicit criticisms and suggestions from a wider circle of interested readers, we issued copies of tentative drafts of our translation and were glad to accept whatever suggestions were thought reasonable and right. Suggestions from several missionaries were helpful to us in this respect.

(*g*) The already published translations of the New Testament in various languages, English, German, French and Japanese, were consulted as far as possible, as were many commentaries in those languages.

(*h*) Our counsellor on Japanese diction and style, Mr. Sekine, was very faithful in reading over our drafts and making valuable suggestions regarding the proper and effective use of the language.

The Significance of the Colloquial Version

In concluding this brief account of the truly significant enterprise, we may profitably point out at least three matters of great importance about this new translation:—

In the first place, the New Testament is now presented for the first time in Japan in popular colloquial language, quite similar to the Koine in which it was originally written.

In the second place, the translation of the New Testament from the original Greek has been done by the Japanese scholars alone for the first time. How well it is done remains to be judged. But the fact that the church in Japan has grown enough to assume responsibility for such a truly important enterprise is highly significant in the history of Christianity in this country. The New Testament is no longer an imported book but our own now.

In the third place, this New Testament in colloquial Japanese is not a private translation by an individual. It was done by the Japan Bible Society

for the churches in Japan, indeed at the request of many church leaders. It is, in other words, a church version. And it is rather a bold and courageous step for the Japan Bible Society to undertake to get the Bible translated into the plain, popular language, instead of keeping it in the dignified literary form of the current version. But it was surely a prophetic and forward-looking achievement. It is the translators' fervent prayer that it may be blessed and used of God to spread the Bread of Life among the Japanese people in all walks of life.

LATEST REVISION OF THE REINA-VALERA BIBLE

by F. E. Estrello

The Spanish Bible through the ages

THE translation of the Bible into Spanish has a long history; a history full of drama and adventure, of sacrifice and of danger, of profound devotion and of lives dedicated to one of the most fascinating and beautiful tasks. It is the story of men who risked all in the midst of hostile surroundings which, like a bank of darkness, opposed the opening of the way to truth and the coming of its light to illumine the Spanish-speaking peoples.

The first efforts date from the thirteenth century (1260). The Bible was translated into Spanish under the patronage of Alfonso X, King of Spain, best-known by the title of Alfonso the Wise. This translation was made directly from the Latin Vulgate.

In 1435, Rabbi Moses Arragel, an erudite Jew, translated the Old Testament into Spanish from the Hebrew.

In 1478, the Bible of Ferrer, which was edited in Valencia and which was a translation from Latin to the Valencian dialect, made its appearance.

Towards the end of the fifteenth century, a Spanish version of the Gospels was published with the idea of distributing it especially among Spanish-speaking Mohammedans. The name of the author has never been discovered.

A version of the four Gospels entitled "Vita Cristo Cartujano" was published and dedicated to their Catholic Majesties Ferdinand and Isabella.

Juan de Valdes, a learned Lutheran, translated the Psalms, the Gospels and the Epistles in the year 1534.

The first Spanish New Testament translated directly from the Greek was the work of Francisco de Enzinas. Dr. North, in the short article in the work entitled "The Book of a Thousand Tongues," calls Francisco de Enzinas the Tyndale of the Spanish Bible. Enzinas was a Spanish national who, following the custom of the age, translated his name into Greek and called himself "Dryander." By this name he was known in England, where for a short time he taught Greek at Cambridge. While still a student in Wittenberg and living in the house of Melanchthon, his teacher, he completed the first translation of of the New Testament into Spanish. This New Testament was printed in

Antwerp in 1543. At that time the dominions of the Emperor, Charles V, included the Low Countries and a good part of the rest of Western Europe. It occurred to Enzinas to dedicate his work to the Emperor and with this in mind, purged anything that might offend him. But he could not alter certain phrases that had been printed in capitals because of their importance for true Christian doctrine. Thus it happened that although Enzinas was received in a friendly way in Brussels by the Emperor when he went to offer him a copy of his New Testament, a short time afterwards he was arrested and sent to prison because the Emperor's confessor, having examined the work, declared it full of heresy. Enzinas was more fortunate than Tyndale, for somehow he escaped to Antwerp and spent the rest of his short life of thirty-two years in Germany and in England. As this New Testament translated by Enzinas was suppressed by imperial order, very few examples are extant.

But no imperial order can stop the march of the Word of God. Enzinas died and it seemed that his work had died with him. Nevertheless, a few years later, Juan Perez printed in Valencia in 1556 his version of the New Testament. Julian Hernandez ("Little Julian"), by making a journey to the Low Countries, was able to take to Sevilla a great number of New Testaments of the Juan Perez version. Two big barrels helped him confuse the officers of the Inquisition, although in the end he paid for his audacity with his life. "Little Julian," as Dr. Charles Drees has explained, was the prototype of the modern colporteur.

In 1569, there appeared the version of the Bible translated by Casiodoro de Reina. Born in Seville in 1520, he completed his training as a priest but his preaching became so evangelical that he had to leave Spain and find refuge in Switzerland. In Basel, he published his version of the Spanish Bible which, revised later by Valera, remains in circulation until today throughout Spain and Spanish America. Menendez y Pelayo referred to the Reina Bible saying, "Having been translated in the best days of the Spanish speech, the Reina Bible excels those of Torres Amat and of Father Scio de San Miguel, the most outstanding of all." Reina used in his translation the original Hebrew and Greek texts and consulted other versions such as, in Latin the Sanctes Pagnino and in Spanish the Ferrara.

The Bible of Reina was the forerunner and the foundation of the Spanish version of Cipriano de Valera, whose New Testament was printed in London in 1596 and the complete Bible in Amsterdam in 1602. Although Valera was a very competent scholar, his work over long years consisted principally in revising the Bible translated by Reina. It is for this reason that it is still customary today to refer to the version, which for so many years has served and still serves Spanish-speaking evangelical Christians and the people in general, as the Reina-Valera version.

Valera suppressed marginal notes, abbreviated the summaries and improved the translation which Reina had made. Referring to his work, Valera said: "We have omitted all the additions of the Septuagint and the Vulgate that are not found in the Hebrew text. This happened chiefly in the Proverbs of Solomon. I say this, since if anyone compares this version with the Vulgate and does not find here what is there, he is not to marvel. Our intention is not to translate what men have added to the Word of God but what God had revealed in His Holy Scriptures."

Later, during the passage of the years, other distinguished versions of the Spanish Bible have appeared, among which we can mention that of Scio de San Miguel, Bishop of Segovia, which was published in 1793 in Valencia. This

translation followed rigidly the Vulgate; as did also that of Torres Amat, Bishop of Barcelona, published in Madrid in 1823/4. The Bible of Vencé in Latin and Spanish with literary, critical and historical notes, prefaces and articles, is a translation from the French Bible of Abbot Vencé who, in his turn, translated from the Vulgate. The modern version of H. B. Pratt is a translation from the original Hebrew and Greek, consulting the Authorised and Revised versions in English and those of Casiodoro de Reina, Torres Amat and Scio de San Miguel. The first edition of this version was printed in New York in 1893.

More recently, two Catholic editions of the Bible have appeared, namely, the versions of Nácar-Colunga and Bover Cantera.

Returning to the Reina-Valera Bible, we must say that this has been the subject of different revisions. Reading a few pages of the Bible edited in 1602 and comparing them with the identical pages of the same version which we use today, we encounter a great difference in orthography and in modes of expression. Notwithstanding, there still remain modes of expression and orthography that have not kept in step with the changes through which the Spanish language has passed during those years.

We could mention at least five important revisions of the Reina-Valera Bible published in 1602; some covering only the New Testament, others the whole Bible. Such revisions took place in 1708, 1806, 1858,1865 and 1907/9.

Since the publication of the Reina-Valera Bible in 1602, there have been introduced in different revisions 60,000 changes in words and phrases and more than 100,000 changes in orthography.

The present revision of the Reina-Valera Bible

Since the last revision of the Reina-Valera Bible, made in 1909, no other revision has been completed. In the meantime, the language, which is something that lives and changes, has undergone important modifications; the orthography has varied, many words have changed their significance; many forms of expression are different. Therefore, when the evangelicals of Latin America gave their opinion as to the necessity of effecting a new revision, ninety-five per cent agreed that there must be modifications in the actual text of certain words, expressions and grammatical forms.

Before reaching any decision in respect of the necessity and convenience of a new revision of the Reina-Valera Bible, the Translations Secretary of the American Bible Society, Dr. Eugene A. Nida, journeyed through all Latin America consulting numberless people from all the denominations and of different outlook. The opinion of distinguished Christian leaders in Spain was sought and from this wide, patient and laborious consultation came the agreement to effect this revision which, but for the exception of some details which must still be considered, was completed in February, 1954.

This most recent revision of the Reina-Valera Bible was made by a special committee consisting of the following people: Dr. Alfonso Rodriguez Hidalgo of Cuba; Rdo. Alfonso Lloreda of Venezuela; Professor Henry Parra of Colombia; Dr. Honorio Espinoza of Chile; Professor Juan Diaz and Professor Francisco E. Estrello of Mexico. The Rev. Adolfo Araujo, representing Spain, although he could not be present at the work sessions, sent many valuable suggestions. This Committee had the assistance of nearly sixty consultants in Latin America and in Spain, the Translations Secretary of the American Bible Society, and the Secretary of the United Bible Societies in Peru—Mr. John H. Twentyman.

This revision is substantially the same; the text has not been touched; the integrity of the text has been respected as and how it appears in the version that has been used until now. Only in a few cases certain simple changes have been made, as in I Timothy 6: 1 where "the Lord" has been substituted for "God", since this is what appears in the Textus Receptus and in all the most important manuscripts.

A comparison of typical chapters reveals that between the version of 1602 and the text actually in use there is an average of more than forty-five changes in orthography per chapter, while in the revision recently made the average scarcely reaches two and the majority of the changes refer to proper names relatively unknown.

It is very important to note that in several cases the Revision Committee adopted the words used in 1602 since in a certain sense they were better than those used in later revisions. For example, in II Corinthians 5: 5, the present Reina-Valera version has "prenda" (token or a piece of jewellery), but the more exact word is "arras" (earnest). In Psalm 32: 4, the word "verano" (summer) which appears in the 1602 edition has been substituted for "estio", a word with a similar meaning but of little usage. In Psalm 71:3, the word "estancia" (dwelling-place) has been changed to "fortaleza" (stronghold), a more exact word and, at the same time, one which avoids the ambiguous meaning which the former word has taken to itself in Argentina. It was not the desire of the Committee to make changes, nor to introduce innovations. Each Committee member recognised his responsibility and sought the Holy Spirit's guidance and help to undertake a task that was in no sense easy, but which was completed in a spirit of humility and with the supreme desire that the version of the Bible most beloved by Spanish-speaking evangelicals—the Reina-Valera—might be even more intelligible to all those who came to the sacred writings to discover the Will of God.

It was necessary to make changes in punctuation, since in the present version there are many places in which colons were used instead of semi-colons.

In the present revision some improvements, which the present Reina-Valera version does not have, were introduced, as the following:

1. A *concordance* of approximately 225 pages. A concordance of this type, bound together with the Bible, has been in great demand for years.
2. A *new series of maps*, both in colour and in black and white. These maps will be in contour, which will help the Holy Land to come to life.
3. *Headings*: the lack of paragraphs in the actual Reina-Valera Bible has made more necessary headings to sections.
4. A *new system of references*: this new system will have references in relation to all the parallel passages, quotations (i.e. from the Old Testament to the New Testament but indicated in both), and historical happenings.
5. *Simplified orthography of proper names*: the simplified orthography of proper names will be in accordance with accepted Spanish use.
6. A *new and more exact series of marginal helps*: the present footnotes are few and inexact. These same notes will be corrected, amplified when necessary and supplemented by a table of weights and measures.

What has gone before will show the purpose and importance of the recent revision of the Reina-Valera Bible. We believe that it has gained in clarity, in correction and in exactitude of text. On the one hand, the desire of those who manifested opposition to a complete revision has been respected and, on the other hand, the necessity felt by a vast majority that there should be a revision of form and style has been satisfied.

BIBLE MISSION IN EASTERN GERMANY

by JOHANNES ADLER

THE unwilling migration of millions of people during the last war, as during the period immediately following the war, has made it evident to European churches that their work cannot be limited to their own regular members, but must reach those who remain outside the walls of the churches. The churches in Germany are called to this responsibility to an unusual degree. An increased activity of the Volksmission, rendered more pointed through the experiences of the churches' struggle during the Nazi régime and of ecumenical work, is now attempting to discharge this responsibility. To this field also belongs essentially and fundamentally the effort to make the people of our day familiar again with the Holy Scriptures, a ministry which is above all the task of the Bible Societies. The aim of these lines is to describe the way in which the Berlin Society carries out this Bible missionary work in the area of the German Democratic Republic (D.D.R.)

The scene of action of the theological director of the Evangelische Haupt-Bibelgesellschaft zu Berlin (Berling Bible Society)* is not only the writing desk but equally the pulpit and the platform. He travels among church groups, from parish to parish, sometimes by train, occasionally by car, by bicycle or on foot, in order to conduct classes for children, and especially for confirmation candidates, and in the evening to give a lecture to the whole parish. The number of those attending varies. On one occasion it will be a few hundred children who, sitting in an old church hall, have to be addressed from the pulpit and for an hour are given a talk on some exciting theme. In another place a small room is sufficient, which makes possible more intimate discussion. In one town the lecture is attended by hundreds of people, with varying interests, as the closing discussion reveals. In one village some thirty persons come together, often including refugees from all the countries of eastern Europe, who, because of the hardships they have experienced, are particularly faithful and practised readers of the Bible. On Sunday the local pastor willingly gives up his pulpit, happy to be able to sit *under* the pulpit again and to listen. The subject of the young people's lessons and of lectures to the parishes intentionally takes the form not of apologetics, but of a challenging witness : the Bible is *the* book for *you*.

On these tours there is often the opportunity of visiting the monthly gatherings of the pastors which are sometimes held in the area. A report of the work, together with practical suggestions for Bible mission, will awaken a sense of responsibility and joyousness and also show to many a lonely and tired fellow worker new ways of bringing God's Word to the people. Similarly conferences of church workers are visited in order to inform those present on the necessity of and methods used in Bible mission. The regional church

*The work of the Berlin Bible Society is directed by two secretaries, one a theologian, responsible for home work, for the missionary use of the Bible and for contact with the churches and Christian organisations; the other a business man, responsible for Scripture production and distribution and for the financial management of the Society.

authorities approve of and help to promote these meetings as much as possible ; the Bible Society is in constant touch with them. Special gatherings on Bible mission, lasting for several days, make not only church office-bearers but also laymen familiar with questions of Bible mission and serve to gain their co-operation. The Bible weeks arranged hitherto, which over a period of seven days interpreted certain chosen passages of the Scriptures brought together under an overall theme, should be supplemented by a new type of campaign whereby the various forms of biblical knowledge can also be presented through picture, game and music.

Here as in other countries the holding of Bible exhibitions is one of the most usual tools of Bible mission. The exhibition prepared for the Kirchentag in Berlin in 1951, subsequently became a travelling exhibition which went round to many large towns of the D.D.R. It gave a good survery of the origin of the Holy Scriptures and of distribution work all over the world. The responsibility for impressing the public with the extent of the work and for conveying its missionary nature, depends on the person conducting the exhibition.

Out of the material which formed this large exhibition, a small exhibition was put together which, when packed in two large cases, was sent round from village to village in connection with lecture tours that were arranged.

A new exhibition was set up last year when the Kirchentag met in Leipzig. This exhibition begins with the vital question, " What does man live on ? What does he believe in ? ", presented with the help of photo-montage, and thus leads the visitor first to the Word of the Bible which speaks to our time and touches the individual. It ends with the quite personal challenge, " What about you ? "—and asks the visitor what his Bible looks like : is it a luxury edition, dusty and unread on the bookshelf, or a copy thrown carelessly into the waste paper basket or the rubbish bin ; or is it a Bible from whose appearance one can see that it is read diligently and that it accompanies its owner along the path of life ?

Alongside this work, which is directly under the leadership of the Bible Societies, the service of the representatives of the Synod—that is to say the pastors, who in church districts represent the interests of Bible mission—is more and more gaining in significance. These district representatives maintain not only Bible depots but definitely help in the preparation of the lecture tours and Bible exhibitions. From their ranks a fellowship should grow up—and beginnings are already evident—which would serve as a source of missionary action and would lead to an intensification of the whole work.

All these efforts remain nevertheless questionable, unless we succeed in stimulating the regular members of the parishes to action and in awakening in them the sense of responsibility. The goal of Bible mission remains the finding of the " Bible messenger " (i.e. a member of the parish) who himself reads his Bible devotedly and through his visits encourages and helps people outside the Church to take up the reading of the Bible. The free churches of the West are thus just as much patterns as the " younger " churches, where every ardent Bible reader feels himself impelled at the same time to be a Bible missionary. But this also does not depend on our own strength but on prayer and on God's approval and blessing in our efforts. Thus the 1955 watchword of the Evengelical Church in Germany also gives the guiding thought for Bible mission : " The harvest is plenteous but the labourers are few ; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

NEWS FROM ALL THE WORLD

Austria

The B.F.B.S. Agency in Vienna has issued a 32-page illustrated pamphlet on "Mary Jones and her Bible." This new German version was prepared by R. Marŝak, a member of the Agency staff. The booklet is illustrated with pictures showing the Bible at work all over the world.

Belgium

A special publicity effort for the Bible was launched by the *Belgian Bible Society* at Easter time. For the week preceding Easter a hundred taxis in Brussels carried two penants each side of the bonnet, printed in yellow, white and black, with the words "The Bible, the Book of Hope." At the same time, posters of the Bible Society were displayed in the town and elsewhere in Belgium.

Alongside this publicity effort, a large number of booksellers in Brussels and in various other cities of the country were visited, and about 300 of them now stock copies of the Scriptures. At the time of writing the returns from these bookshops had not yet been received, and the effect of the publicity campaign could not yet be estimated. However, as Pastor P. Caufriez, the General Secretary of the Society, states in a letter, there are a number of encouraging signs which show that the effort was not in vain. Besides the bookshops already in touch with the B.B.S., several others which had hitherto rejected their offers of the Scriptures, have now sent orders.

At the time of the campaign, and without solicitation from the Belgian Bible Society, various papers, among them the well-known paper *Le Soir*, published full length articles on the Bible.

Partly as a result of the publicity effort, circulation during the first five months of the year also greatly increased. About 24,000 copies of the Scriptures (5,800 Bibles, 2,700 Testaments and 15,500 Gospels) have been circulated, as against 16,500 during the same period in 1954.

*

A special Bible exhibition will be open for a week at the end of October in the Palais des Beaux Arts, the big art exhibition centre in Brussels, and will end with a public ceremony organised with the co-operation of all the evangelical churches and commemorating the 500th anniversary of the Gutenberg Bible.

England

The Scripture Gift Mission reports that in 1954 it issued 98 new editions and revisions in 72 languages ; 9 of these languages were new to the S.G.M. list, although none of them was purely pioneer. These publications included a large-type edition of the Epistles of Peter in French for elderly Roman Catholic readers, the Scripture anthology "Good News" in Suk (Kenya) and the new form of Scripture poster (containing many passages of Scripture) in 8 African languages and in Tamil for South India. Thirteen of the editions for the year were major revisions.

*

The British Gideons, whose work of Scripture distribution was started in hotels, prisons, hospitals and homes, reports a total circulation up to the end of 1954 of 421,994 copies of the Scriptures, of which 2,767 were Bibles, 328,962 New Testaments and 265 Portions. In 1954, 165,497 New Testaments and 8,755 Bibles were distributed.

*

The *British and Foreign Bible Society* has set up an Education Advisory Committee to advise on all Bible Society work in colleges and schools in Great Britain and among young people and children. It is

intended to help the B.F.B.S. youth secretaries in carrying out their work.

*

Five hundred thousand pounds sterling worth of Scriptures is the money value of the present B.F.B.S. stocks, reported the Rev. Dr. W. J. Platt, B.F.B.S. General Secretary at the Annual Meeting of the Society in May. Yet the actual Scriptures available for immediate use represent only about one year's supply of books.

Dr. Platt also indicated that the grand total of all amounts received by the Society on the occasion of the Third Jubilee amounted to about £350,000. About two-thirds of this amount had been earmarked in advance towards special development projects. The remaining third will be applied to the general work of publication and circulation.

*

Since 1944, religious education in schools has been compulsory in Britain. The main content of the syllabuses worked out under the Education Act by the County Education authorities is biblical, although the approaches to the Bible and the emphases are varied and much is left to the teacher's own initiative. Under the auspices of the Institute of Christian Education and other interested bodies, an inquiry was made last year, the principal aim of which was to survey the situation after ten years of experience and activity under the new Act.

Last February the Research Committee issued its 157 page report. On the whole, religious education as provided under the new Act seems satisfactory, although the report states clearly that many improvements are necessary, particularly in the field of teachers' training, the preparation of specialists, supply of teaching material, etc.

Amongst other things the report states that there are insufficient supplies of Bibles in many schools, due both to the enormous quantities of Bibles which would be needed if each child had to be provided with a copy and to the inadequacy of the official allowances for supplying them. It also appeals for editions which are attractive both in type and in general presentation. This matter was raised in a leader and in some correspondence in *The Times* and the Minister of Education himself took up the problem in a speech to a teachers' meeting, in which he said, amongst other things :

" There is one book in particular which I was shocked to learn from the recent Report on Religious Education in Schools is in short supply, and that is the Bible. In the junior schools, children need single Gospels or shorter Bibles in bold clear type, and enough copies for every child in the class to have one in his hands. At the top of the junior school, the complete Bible is wanted, and, again, enough copies for every child to learn to find his way about.

" In the Secondary school, it seems to me that the Bible is a book which every child ought to have at hand at any time. I rejoice when parents, or god-parents, give the Bible as a present. One hopes of course that the type in which it is printed will make it a pleasure to read. But some children are never given a Bible, or do not want to bring it to school. I should like to see these children equipped with a Bible to treat as their own at school. Then, when the time comes to leave school and the boy or girl says : ' I should like to keep my school Bible,' we might well consider letting them take it with them into the big world."

The " Jubilee Bible " (the illustrated Bible edited by John Stirling with 600 drawings by Horace Knowles —see BULLETIN No. 20, p.27) was designed to meet the needs of children and youth. The remarks quoted above have stirred up the demand for that Bible. Up to the present,

200,000 copies have been sold. A third edition of 100,000 copies is in the press and already orders are in hand for 60,000 copies. A further edition of 200,000 copies is planned for this year. Recently a single order for 32,000 copies was received from one education board for schools in one of the big cities of England. It took three lorries to carry these 25 tons of Scriptures.

Ethiopia

Addressing the B.F.B.S. Annual Meeting last May, the Rev. L. V. D. Ashley spoke of his experiences in Ethiopia. We quote some sections from his address :

The country is open as never before to influences from the wider world. So rapidly are changes taking place that in my four years in Ethiopia I have seen great differences. Most notable—and most relevant to our special interest—is the popular demand for the kind of education given in government and mission schools. A few years ago government paid parents to let their children go to school. Now, with double the number of schools there were only ten years ago, every school place could be filled twice over.

It is reported that a conference of educationists held in Addis Ababa, H.I.M. the Emperor said : ' The Bible must be taught in our schools. If we do not teach the Bible, what real foundation will our young people have ? ' There was an urgent demand upon us at our Addis Ababa depot for Amharic Bibles (Amharic and English are the two languages of instruction) which were to be placed in schools. Twice in twelve months our shelves were cleared by this unprecedented demand. Are these school Bibles being used ? They certainly are ! Young priests, well trained in the Bible and Christian doctrine at the Orthodox Church's Theological College, are teaching the Bible in the government schools. That these devoted and learned men are well qualified for their important task was brought home to me at a lecture given by one of them in the Y.M.C.A. in Addis Ababa. It was a lecture given on Bible doctrine and an audience of some 250 young men followed it with keen attention, which issued in very apt questions and discussion. The Ethiopian Church is gathering strength and equipping itself for advance : and it looks to our Society for the one essential weapon, the Sword of the Spirit.

Meantime, missions from overseas and the evangelical churches that God has brought into being as a result of the missions' work, are pressing on with the Gospel in pagan and Moslem areas of the country. Here is our most immediate concern. In the past few years tens of thousands of copies of the Scriptures have poured out into these areas of missionary activity. In area after area strong Bible churches have grown up, and they are still growing and reaching out to the unevangelised areas around.

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The first edition of the revised Amharic Bible is in preparation in Addis Ababa. It will be a pulpit Bible (1,000 copies) in large type. Specially prepared pages will be sent to London for the publication by offset of a popular edition. The revision itself has been initiated by the Emperor of Ethiopia and been carried out in co-operation with the B.F.B.S.

France

The number of churches which celebrated Bible Sunday on 27th March was much larger than in preceding years, in spite of the difficulty in finding a date which suited everyone. There is no doubt that the idea of this day set apart for the Bible, which was not customary in France, is gradually being adopted. Certain churches arrange not only for a special sermon and a collection for Bible work, but take

the opportunity of making a real evangelistic effort in the community by means of lectures and campaigns of visitation by voluntary colporteurs.

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During the year 1954 the Bible Societies forming the *French Bible Committee* distributed 42,776 Bibles, 49,703 New Testaments and 143,750 Portions. Particular attention is drawn to the considerable increase in the number of complete Bibles sold, amounting to around one-third (in 1953 the figure was 32,511).

Germany

On the occasion of the first session of the Second Synod of the United Lutheran Church of Germany—a Federation of almost all the Lutheran State Churches, representing just under half of the evangelical Christians in Germany (the other State Churches are Union Churches)—which met at Weimar, the *Altenburg Bible Society* presented a Bible exhibition which was in every respect remarkable. Using modern techniques of photo-montage, overprinting, three-dimension stands, it demonstrated not only the place played by the Bible in Thuringia and in Lutheranism (we are not very far from Wartburg!), but, in pointing out forcefully that for our day also the Bible contains the only Word of Life, it carried a most relevant message for our present time of conflicting ideologies. Some elements of this exhibition had already been used with great success at the Bible exhibition organised last year by the Bible Societies at the *Kirchentag* in Leipzig.

The Bible Societies of Eastern Germany are also using now the services of two full-time secretaries, whose main work consists of visiting the parishes, conventions of pastors or laymen, parish or specialist groups, helping them to re-establish the Bible—its reading, study and distribution—at the centre of the concerns and life of the members of the Church. In order to maintain this work, these Societies have published editions of the Scriptures which are quite remarkable in their typography and general presentation. They recently produced the first 'popular' Bible in Roman type (8-point) with foot references (two columns and text running in paragraphs), and various editions of the New Testament in large type (Roman, Gothic and modern Gothic). The Altenburg Bible Society has also issued a New Testament & Psalms with foot references, each book of which is introduced by a one-page preface giving brief information on the authorship and date of the book, and states the main themes and lines of the book, in order to help the inexperienced reader in his understanding. Luther's introduction to the New Testament, a historical and geographical essay on the Holy Land, a short glossary and a synoptical, chronological chart printed at the end of the book, complete this 600 page volume. The type is a bold Gothic 8-point type, running across the page, without paragraphing within each chapter. Productions of the Altenburg Bible Society are generally presented with specially-designed jackets.

■

The last issue (April, 1955) of *Die Zeichen der Zeit* (The Signs of the Time), editor Gerhard Brennecke, the only evangelical periodical published in Eastern Germany for church workers, was devoted to problems of the translation and revision of the Bible. Special attention was paid to developments in the revision work on the Luther text (the revision of the New Testament is now before the churches, and a tentative edition of the Old Testament revision will be circulated among scholars and church leaders). Other articles refer to translations and revisions in other lands (Switzerland: Zürich Bible; Holland: Luther Bible in Dutch; India: Bible translation in other non-Christian religious cultures), or

to basic elements in the problems of revision, particularly an article by Eugene Nida reproduced from the U.B.S. BULLETIN (No. 14) and a "letter" by the Rev. W. Staemmler which in fact underlines the importance of taking into account the effective needs of the Church, of the community of people (Gemeinde) for which the revision is intended, a point which was also raised in Dr. Nida's article.

India

The *Bible Society of India, Pakistan and Ceylon* circulated in 1954,840,800 copies of the Scriptures. This figure is about equal to the estimated yearly total of adult new literates in this area. But if the Society is to achieve its aim of providing every literate non-Christian with at least one Gospel, the circulation figure ought to be increased at least twenty-fold. In order to reach the literate non-Christian, the Society is planning to subsidize colporteurs and Bible women working for churches and missions and to train six colporteur-evangelists who, in turn, would prepare colporteurs and evangelists in various areas of the sub-continent. Bible vans equipped with audio-visual aids will be supplied, and they will help in reaching more easily the half million villages of the country.

20,000 copies of the New Testament & Psalms were supplied in 1954 to matriculates and graduates in Christian colleges and educational institutions in India. The Society hopes later to be able to extend this service to the students of State schools. There are 30 universities in India alone and 800 Art or Science institutions with a total of half a million students.

Reference Bibles exist in only three Indian languages at present. Plans are in hand for the preparation and publication of reference Bibles in ten other main languages of the sub-continent.

Illustrated magazine Gospels are also planned in fifteen languages.

Prof. Dr. H. T. Kuist, Professor of Biblical Theology and English Bible at Princeton Theological Seminary, reports briefly in the January issue of the Indian National Christian Council Review about his experiences in conducting Bible Teaching Institutes in India and Pakistan last spring and summer. In five months, eighteen Bible study groups took place, in which " 365 Indian pastors, laymen and men teachers, 96 Indian women teachers, 225 missionaries, in addition to some 115 ' observers ' " were enrolled.

" By ' work groups ' is meant that each person who enrolled indicated an intention to put serious preparation into the Institute. For this purpose a list of Inductive Questions was prepared in advance, and each person was supplied with a copy. Day by day advance questions were assigned and prepared. In some cases after individual study, small groups met together for discussion on similar questions, and certain individuals were selected to report for the group. At each Institute at least one session was devoted to the art of formulating questions, in order to assist the participants to carry forward inductive procedures in personal study and group teaching. This gave a distinctly creative touch to the work, and it was a pleasure to discuss plans with individuals who, under the inspiration of the Institute, were already making plans for courses to be taught in the near future. In most cases the plans included the teaching of Bible books other than the one being studied at the Institute."

The holding of these meetings revealed once more one of the great needs of Indian clergy for more help and encouragement in the study of the Bible and offered satisfactory evidence that the widespread organization of similar conferences might well bring about " vital changes "

in the life of the Indian churches. "It was quite the unanimous feeling at the Institutes," writes Professor Kuist, "that group Bible study should be encouraged wherever possible." The formation of such groups should also be the natural follow-up to the widespread Bible study correspondence courses and would help in "conserving the results of these correspondence courses, which are really producing results. Such 'work groups' might well bring together otherwise isolated individuals, all of whom are already interested in Bible study, but have no way of sharing their results except on paper. Those who participated in the Institutes of 1954 know from their own experience what such group study can do to encourage the individual and to nurture Christian experience just where it is most needed, by providing spiritual food good for the soul."

Iran

Reports from Iran indicate that great opportunities for the Gospel might suddenly open in that country. Reporting on last year's activity, the B.F.B.S. agent there, the Rev. A. Nakhosteen, refers to projects envisaged by the agency's advisory committee, which groups representatives of various churches and missions. Among other recommendations which they made, was the preparation of a version of the Persian Bible in Roman characters. Such a step might have a great effect on the growth of literacy. The committee decided to experiment with a single book first.

The committee also unanimously recommended the undertaking of a revision of the Persian and of the Armenian Ararat Bibles.

Italy

The Bible stand took a prominent place at the Milan Fair, at which the latest achievements in the realms of industry and agriculture throughout the world were displayed. The visitor was confronted with open Bibles in the most well-known and most widely used languages of the world. Most of the Bibles were made available through the British and Foreign Bible Society. Complete editions of the Bible in Italian were displayed: these were not only Protestant versions, but included the official Roman Catholic editions. The Italian Protestant Bible met with special interest, as well as the rendering by Diodati in the 16th century, and the modern versions published in Italy and Switzerland. Most of the visitors were Italian Catholics, who did not conceal their interest in the Protestant versions.

Japan

The 'Lutheran Hour' (an American Lutheran broadcasting programme) reports on the progress of its Bible Correspondence Courses which started in 1952 in Japan. Six thousand Japanese (the majority being men) have so far completed the course (out of 108,000 enrolled) and just over half of them asked for baptism. The listeners to this programme came from all walks of life. The monthly average of those completing the course is now about 500. New Testaments are offered free of charge to the listeners: 8,700 were distributed in 1952; since then an average of 350 copies have been mailed every week.

■

On April 15th the Japan Bible Society celebrated two events: the third jubilee of the founding of the Bible Society movement in the world, and the publication of the Bible in colloquial Japanese.

The main ceremony took place in the Ginza Church, located in the centre of Tokyo. Prince Mikasa, a younger brother of the Emperor, attended the meeting, as well as a number of other personalities, ecclesiastical and civic, among whom were the Deputy Speaker of the Diet and several members of the Diet. The British and American Bible Societies

were represented respectively by the Rev. J. T. Watson and the Rev. Laton E. Holmgren.

During the ceremony congratulatory messages were delivered by a number of speakers, including Prince Mikasa and representatives of the Prime Minister and the Minister of Education. Professor Emil Brunner, professor of Ethics at the International Christian University in Tokyo, as guest speaker, delivered a powerful message on "The Significance of the Bible," stressing its uniqueness as the Word of God and its unique relevance for this age of despair and disillusionment.

"As a student of philosophy," said Dr. Brunner, "which I have been from my early days and still am, I have become acquainted with the great masters of philosophical thought, ancient and modern. Most of them speak of God, in their own way. However admirable their systems are, their God is not the personal God, the Living God who speaks to us and thereby reveals his mystery. This is what happens to the one who reads the Bible. He is not made merely to think about God, but he is spoken to by the authoritative voice of God, the Lord. And this is what our generation needs more than anything else Political programmes and ideologies may be good, some may be helpful and necessary. But they cannot lift us above ourselves, nor break through our prejudices, vanities and ambitions. They leave us in the relativities of our own thought constructions and will purposes, in our abstractions and speculations. Here, however, is the absolute Spirit who at the same time is the personal by the very fact of speaking to us. It is by his addressing us that we feel we have to respond and by that become truly responsible. That is what particularly the Asiatic mind needs: the personal God who by speaking to us makes us truly personal and responsible beings. This is one thing which is unique in this book...."

"The world is moving fast towards a cynical pessimism based on recent experiences in world affairs. Nihilism has lost its convincing power in the face of the dire realities of social and political life. A philosophy of nihilism proclaiming the negation of life is getting hold of our young generation, destroying all noble aspirations, all hopeful outlook into the future. I do not know of any humane word which is capable of coping with this situation and which could cure the sick mind of the age. Political utopias may seem to fill the vacuum in the souls, but only up to the hour when the great disillusionment comes. There is one thing only which can save both from illusionism and despair: the Word of God."

■

Specially engraved copies of the new colloquial Bible have been presented by the Rev. T. Miyakoda General Secretary of the Japan Bible Society, to the Emperor and Empress of Japan.

Korea

Referring to Bible work in Korea, the Rev. Young Bin Im writes as follows :—

The distribution of Scriptures in the rural areas of our country is one of our greatest difficulties. 80% of the population are farmers, but it seems that they are entirely neglected. There are good pastors in all the cities, good teachers in all the cities, and all the best institutions and other similar facilities are found in the cities. Even our colporteurs like to carry on their work in the cities. One of the reasons why the colporteurs do not much like working in rural areas is that cash sales are very difficult to secure there. Often when they sell a copy of the Bible to a farmer, he cannot pay cash at once but asks the colporteur to come to him on the next market day. When market day comes he can sell his farm products and so pay for his

Bible. But often the colporteur cannot wait until the next market day, so the farmer cannot buy the Bible. This is the situation which made us decide that we must do something to help the farmers.

Our plan now is that if a farmer does not have enough cash to buy a copy of the Scriptures, we will supply the book in exchange for farm products. Whatever farm products he may give us we will take as a payment for the Scriptures. If he brings eggs, we will accept them. If he brings rice, we will take that too. If he brings straw ropes, we will take them. When all these products are collected together they are sold among our staff, and the straw ropes are very useful in the Society's work of packing the Scriptures.

We carried out this plan during three different periods : December 6-8 ; December 15-16 ; and January 18-20, in three different districts each about 75 miles away from Seoul. Our Ford half-ton truck did very well, but we had several difficulties as our Korean roads are not paved, and are slippery, bumpy and hilly. At one time the truck became stuck in a ditch and we had to hire a cow to pull it out. Another time, when the snow made the road very slippery, the truck rushed down into a three feet ditch and fell over on one side, breaking the windows, mudguards and so on. The driver's legs were slightly cut and my chest suffered a slight injury, but apart from that we were fortunately quite all right. 1,512 copies of the Scriptures were sold during these visits and rice, eggs, seeds, peas and soya beans were collected in payment. We had contacts with some three thousand farmers who, up to that time, had no idea what the Bible Society was doing. I feel that the education of the people with regard to the work of the Bible Society is most important, and this was one of the most valuable 'fruits' of these journeys into the country.

One 12 year old boy walked 15 miles to come to where we were selling the Scriptures. When he arrived snow was falling and the path was very slippery indeed, but he walked along bravely, carrying a bushel of soya beans on his back. He was able to buy two New Testaments and hymn book. As he took them his face beamed with joy, and I recalled the story of Mary Jones.

Malaya

Describing the situation in Malaya, Mr. Ian Morrison, Secretary of the N. B. S. S. - B. F. B. S. Joint Agency there, writes the following :—

Perhaps the greatest difficulty experienced during the year is one mentioned by nearly all the colporteurs—the increasing difficulty of selling Scriptures to people of all classes. Communist propaganda in the large towns as well as in the villages is partly responsible for this. The resurgence of Buddhism, coupled with nationalism in Far Eastern countries, has been felt in Malaya, chiefly among the Chinese. In a comparatively small new village in North Johore a beautiful Buddhist temple has been built and even the Christians have been visited by the priest with threatenings akin to "the pains of hell forever" if they fail to worship in the temple. Even more potent in the minds of the people is the warning by the Buddhist priest that no faithful Buddhist will suffer in any way when communism overruns Malaya. In the next few years greatly increased activity on the part of Buddhist missionaries may be expected in Malaya as a result of the sixth world council of world Buddhists now meeting in Burma. Their literature, like that of the communists, is attractively prepared and cheap. All this challenges us to greater efforts to see that the Word of God gets into the hands and hearts of the people. With this end in view we

are furnishing colporteurs with filmstrip projectors so that they may present the Gospel message in a way that will command attention.

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Exhibitions have been set up by the Bible Society, in co-operation with other Christian agencies, in various important Malayan centres during the winter. At each of these centres, writes Mr. Morrison, the Bible Society had a display showing how the Bible has come down to us from early times, a number of recent translations and supplies of Scriptures for sale. Many thousands of mission school children were conducted by their teachers through the exhibition, while much smaller numbers of the public moved in and out during the days. Films illustrating the Bible Society's work were shown on most days. In eight days over fourteen hundred Scriptures were sold. The co-operation of missionaries, school principals and teachers, pastors and lay helpers made this venture very well worth while.

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Two-thirds of the 1954 circulation of Scriptures in Malaya resulted from the work of the Society's colporteurs.

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An important conference of Bible Society secretaries working in S.E. Asia was held in Singapore, Malaya, from March 26th—April 22nd. In addition to the field secretaries from Hongkong, Indo-China, Japan, Malaya and the Philippines, the following were also present: Mr. Holmgren (American Bible Society), Mr. Watson (B.F.B.S.), Mr. Arrowsmith (B.F.B.S. in Australia) and Mr. Kramers (one of the translators of the Netherlands Bible Society, at present studying in Hongkong). Mr. Khouw (Indonesian Bible Society) was unfortunately unable to attend as his visa did not come through in time. Mr. Voth, the A.B.S. secretary in Thailand, did not attend the conference as he was home on furlough.

The conference, which was held in St. Andrew's Presbyterian Church, was called together primarily in order to discuss and assess the new situation created by militant communism on the mainland of China and by the 20 million Chinese who are to be found outside of China itself. Background reports were presented by all the field Secretaries and a special paper on Chinese affairs was given by Dr. Kramers. After these reports had been heard, the conference went on to make definite proposals, in view of the present situation, with regard to staffing of the different areas, Scripture production and distribution, propaganda and so on. One interesting recommendation was the appointment of Chinese assistant secretaries who would work with the present secretaries in those agencies where there are a considerable number of Chinese. In addition, the position of Dr. Ralph Mortensen, vis-à-vis the agency secretaries, was clarified. Dr. Mortensen was appointed a short while ago by the A.B.S./B.F.B.S./N.B.S.S. as Secretary for Work among Overseas Chinese, and it was decided at the conference that his work should be developed more along the lines of research, to be carried out in liaison with the agency secretaries.

Netherlands

At an exhibition of household goods which took place recently in Amsterdam, the *Netherlands Bible Society* was represented by a stand. The Bible is no household article, stated the Bible Society, but it ought to exist and be read in every home. On the stand Bibles in many different languages, editions and at different prices were shown as exhibits and for sale. A filmstrip was shown, giving information about the work of the Netherlands Bible Society.

Switzerland

A new version of the New Testament and Psalms has been issued in the Oberland Romansch dialect.

Pastor Paul Cadonau in Waltemsburg/Vuviz worked for many years on this new translation, which has received a warm welcome. The only Scripture available in that language hitherto was a B.F.B.S. Bible, published for the first time in 1870. The language having since changed considerably, this translation was no longer usable.

The new version has been published locally and financed with the help of local foundations interested in the publication of religious literature in Oberland Romansch.

United States of America

In 1950 the Pacific District office of the *American Bible Society* asked the management of the Pacific Greyhound Lines for permission for Scripture portions to be distributed from containers in bus depots along their lines. When they were assured that attractive plastic containers would be provided and that they would be kept clean and filled with Scripture portions for the benefit of the travelling public, their whole-hearted permission to the Society for such a programme was granted. Local ministerial groups shared with the Society in providing the container and appropriately imprinted Scripture portions for this project. The plan was readily received by officials of the Greyhound Lines, by local participating clergymen and by the traveling public.

By the end of the first full year, fifty-three centres were operating and approximately 275 clergymen and Christian laymen were sharing in the expenses of the Scripture portions and their maintenance in the depots, with a total distribution of 190,000 in Northern California. Each Gospel was imprinted on the back cover, giving the name of the town and ministerial group, together with a lead line "Attend the Church of your Choice" or "Receive this Gospel with the Compliments of your Church Council," etc.

At the present time, local churches and ministerial fellowships in approximately one-hundred places in California, Oregon and Washington are participating in this excellent plan of making the Scriptures available to the travelling public. To date 450,000 portions have been distributed through this avenue.

*

The members of the A.B.S. Versions Committee, at their recent meeting, reviewed translation work being carried on in seventy-six languages. Dr. Nida, on his recent trip to Africa, examined translations and helped missionaries working in thirty-one languages. Mr. Smalley, in addition to his other work at the Bible House, was concerned with six languages. Mr. Waterman, from the Philippines, reported on ten translations in progress, and Mr. Wonderly, in Mexico, has been in consultation on nineteen languages in Mexico and Central America.

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The men's section of the National Council of the Churches of Christ in the U.S.A. has announced plans for a programme to get one million American men to read the Bible daily. Laymen of all denominations are called upon to undertake the daily reading of the Bible or to follow a Bible-reading plan, which is given on the television programme. The chairman of the men's section, J. Hawkins, explained that a daily reading of the Bible was necessary if mankind was to maintain its spiritual equilibrium. The great men whom America had produced had been inspired by faith and courage. They received their strength from the message of the Bible.

■

The A.B.S. recently presented to the Armed Forces a copy of the New Testament, commemorative of the 40,000,000th volume of Holy Scriptures supplied by the Society since 1818 to the men and women of the

U.S. Armed Forces, their allies and civilians in liberated areas.

Admiral Arthur W. Radford, chairman of the Joint Chiefs of Staff, accepted the Testament in a ceremony at the Pentagon in Washington, attended by chaplains representing all branches of the military forces and by local and national church leaders.

The presentation was made by the Rev. Richard H. Ellingson, one of the A.B.S. secretaries, who said in part : " Whatever the request, be it for a Braille Bible for the blinded veterans, a large-type Scripture volume for a veteran of World War I who has failing eyesight, a waterproof New Testament for inflatable life rafts or for pilots' personal survival kits, a pictorial magazine style edition, or the popular pocket New Testament, the American Bible Society stands ready to supply to all the men and women of all the military posts, the ships and air bases, the Book that can be their daily and constant companion as they endeavour to 'set their minds on things above'."

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Through the good offices of an interested donor in the U.S.A. the A.B.S. has secured permission to place Bibles in English and the national languages in all U.S.A. Embassies, Legations and Consulates throughout the world. Also Scriptures are to be placed in the reference rooms of all USIS (United States Information Service) Libraries.

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The Bible Society Record, the organ of the A.B.S., celebrated its hundredth anniversary with its first issue of 1955. This issue recalls in several articles main events in the life and history of the Society during that century, which witnessed the steady expansion of the Society in all its fields of activity.

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One hundred thousand Bibles are being distributed to Bibleless homes of Negroes in Mississippi, in a placement drive sponsored by the Mississippi Baptists and the World Home Bible League. A Bible will be placed in every Bibleless home upon the promise that it will be read, and it is estimated that one-half million Negroes will be reached.

AUDIO VISUAL AID NOTES

Silk screen method of reproduction.

The last 1954 number of 'Educational Studies and Documents,' published by UNESCO's Education Clearing House, is devoted to a survey of "some methods of printing and reproduction" prepared by H. R. Verry. This publication should prove very useful to agents who want to produce posters at low cost. In a previous issue we reproduced some notes on the method called "Oberwager method" (BULLETIN No. 21, p.47). From the above-mentioned survey we take the following description of the silk screen process :—

The silk screen method is a process consisting of a frame covered with a piece of silk material which is tightly stretched across the frame. This frame can be lowered to bring it into contact with the copy paper and raised again to remove the finished copy. The illustration will explain this simple operation.

Printing may be done by the use of stencils, handcut or made by photographic means, or the silk screen may be painted with a special medium. The stencil is attached to the underside of the silk, allowing the solid parts to act as a protective layer against the paint used in the process.

To make copies, the frame holding both the stencil and the silk is

lowered into contact with the paper, card or other material to be printed and by the use of a rubber squeegee paint is spread over the silk. Where the stencil allows it, the ink will pass through the silk to make a copy on the paper beneath it. After the screen has been raised the copy is removed and the operation repeated to make more copies.

The illustration shows a simple silk screen table. The process has become so popular that new types of machines have been developed. These machines enable over 1,000 copies per hour to be made and they are available in quite large sizes for poster and similar work.

The simple type of machine is however quite effective and still widely used. It can be home-made with little difficulty. The base may be an ordinary flat table top. The wooden frame should be hinged and some simple method of automatically raising the frame is desirable. This can be a piece of string running over a pulley with a small weight attached or springs may be arranged to lift the frame.

The outside frame is made to carry an inner frame to which the bolting silk is tightly stretched. This allows a number of stencils to be prepared and inserted into the frame without loss of time. It is particularly necessary if colour prints are being made.

Stencils of the poster type can be cut by hand. A steel rule and a sharp knife together with a few wooden curves are all that is necessary for this work. Before cutting by hand a drawing is first made on the paper. The outline is cut out with a sharp knife or similar tool. Unlike the ordinary stencil masks used for other purposes, no "tie in" letters are required since the centre parts are held to the screen by first coating them with paint. After cutting, the stencil is laid on the baseboard of the apparatus, and after treatment the screen is lowered into contact with the stencil which will adhere to the screen in its correct position.

A special waterproof protective film can be purchased which can be painted on to the silk. The desired stencil or pattern can be created by this method and after use the protective layer is removed and another one added as required.

The photographic stencils are made from positive masters. The sensitive layer is a special carbon tissue, such as is used in the Gravure process. This is hardened by light and the portions not hardened are easily removed to provide a stencil. Various types are available, some of which require skill to operate, but certain papers are easily manipulated and can be used after a careful study of the instructions supplied. These stencils allow a much finer or greater detail of line to be produced and therefore extend the possibilities of silk screen printing.

Half-tone effects require the use of a half-tone screen, but shading mediums or tints as described elsewhere in this book can be used to give tone effects into the original line drawings. Completed stencils may also be supplied by the makers of the silk screen apparatus and materials.

Printing may also be done on a wide variety of materials including glass, wood and fabric. Various coloured papers and cards can be used to give two-colour effects. Luminous paints are also available which are effective with large posters.

Once the stencil has been produced and the ink made to the right consistency, printing is very easy. An almost unlimited range of materials is available for silk screen printing and this makes it a process with unusual opportunities.

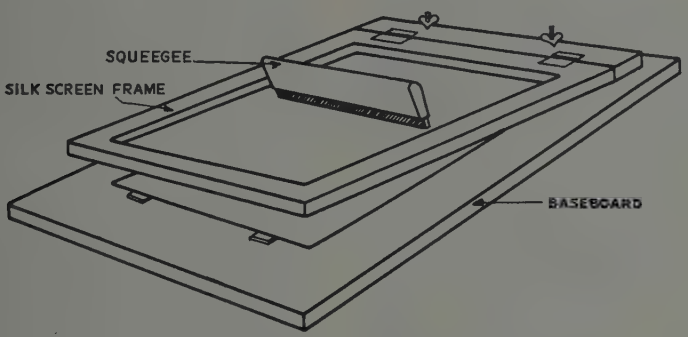
It is now used chiefly for posters, advertising and similar work and particularly for creating a pattern or design on material which cannot be accommodated in a printing press.

The silk screen produces copies by pressing ink through a stencil on to the material to be printed.

It can print on a very wide variety of materials, including cloth and plastic.

Copies may be produced in different colours and luminous inks may be used.

The apparatus can be made if desired. It can produce large-size copies and is therefore suitable for poster work, advertising and similar requirements.



HOMEMADE SILK SCREEN PRESS

The silk screen process has been widely used during post-war years for the printing of posters. It is particularly suitable since it is able to create copies of almost any size with great density of ink and of a permanent quality. The recent widespread use of luminous inks for poster work has increased its use and indicated its wider possibilities in this field.

When making posters of an exceptionally large size it is necessary to use several sheets with slight overlap on each. Poster paper may be obtained in three main sizes : 20 by 30 ins. which is known as one sheet, 30 by 40 ins. two sheet and 40 by 60 ins. four sheet. To avoid undue registration problems, it is desirable to use the sheets as large as screening permits. The normal order of laying out a poster sheet is to work from right to left, thus leaving the overlap on the left side of the right-hand sheet in addition to that in the centre.

*

Other visual-aid news.

A study of the use of films in churches was conducted last year among 102 Protestant churches in Greater New Haven (Conn.) The report was published last February. We quote below a section of a review of the report, published in the National Council Outlook (New York March, 1955), by Nancy Lawrence :

Nearly three-fourths of the churches surveyed reported the use of motion pictures during the year. All churches revealed a lack of adequate information about the availability of appropriate movies, and of facilities and techniques for making the most of the films.

The primary audience in all cases consisted of the children of Sunday schools and youth groups. Films were used chiefly for entertainment ;

rarely were classes prepared for what they would see, nor was there any kind of educational follow-up.

Despite rather general use of films for other church groups—Sunday night congregations, men's meetings and women's societies—the ministers of the churches, when polled on their effectiveness, rated them lowest in securing Christian commitment. They found them almost equally poor in stimulating support for the church programme. But they gave them top rating for " conveying information."

*

The American Bible Society has completed production of " The Living Word in Japan." This is a Kodochrome sound motion picture 16 mm. (24 frames per second speed) and runs for nineteen minutes. It was photographed in Japan. The music was composed and played on Japanese instruments by Japanese nationals. It has an English narration. It emphasizes the American Bible Society to a minimum and includes reference to the British and Foreign Bible Society and the National Bible Society of Scotland. It deals with the Kogotai revision of the Japanese Bible.

Against the background of the beautiful city of Tokyo, a colporteur of the Bible Society moves among the people distributing Scriptures. The busy streets showing Japanese in western clothes and other Japanese adding local colour to the scene in their oriental dress, give the setting for this picture, that shows the progress the Bible is making among the people of this highly literate nation. The spectator travels with the Bible man on his bicycle to the rural areas where, in his work among the farmer folk, he brings to many their first knowledge of God's Word. The voice of the narrator is heard over a subdued background of music provided by Japanese musicians who play the koto, a native stringed instrument. Occasional bits of conversation in Japanese add to the authenticity and interest of the picture.

Prints of this picture may be secured for screening purposes. If useful, they may be purchased.

*

The American Bible Society has a number of used prints of the following motion pictures, which will be supplied free of cost to foreign Bible Societies asking for them. Note that these prints have been used in the U.S.A. for paid bookings. They are old and some of them are scratched. However, they are all in one piece and may be projected in their present condition. The subjects available are " The Book for the World of Tomorrow," " The Nativity " and " Woman of Samaria."

*

The past year has seen progress in the use of audio-visual aids in the missionary endeavour in India, reports Donald F. Erbright in ' The Christian Century.' Reports from field workers indicate that they are unable to keep up with demands for such aids from missions, churches and regional Christian councils. The National Christian Council's audio-visual aids committee, of which Donald Erbright is secretary, has already sold 2,890 filmstrips, besides many films and other materials. 'Audio-visual News,' its official bulletin, now has 700 subscribers.

The two film libraries, at Allahabad and Arogyavaran, continue to expand to meet the growing need for films and filmstrips. But this is only part of the story of the use of audio-visual aids to spread the Gospel in India. One must record also the use of flat picture sets of the life of Christ by village pastors ; the presentation of dramas in village churches and school chapels, and of puppet plays for village uplift ; co-operation by members of literature

committees in production of posters ; the Christian Home Movement enriching its bulletin by reproductions of the finest Indian Christian art ; increasing resort to public address systems ; use by adult literacy workers of the Laubach charts. The audio-visual committee is convinced that no budget is adequate, no price too high, for saving souls in India.

The use of radio and audio-visual materials is enabling the Christian churches in Asia to enlarge their circles of witness, thereby reaching larger audiences. This conclusion was reached by more than fifty delegates from every land in Asia between Pakistan and Japan, who met for a Mass Communication Conference in Bangkok, Thailand, from March 2nd to 8th. The Conference was sponsored by RAVEMCCO (Radio, Audio Visual Education and Mass Communication Committee of the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A.), in co-operation with the International Missionary Council.

Reports indicated the wide distribution all materials enjoyed, and were convincing proof that the church was enlarging its impact through their use. The Bangkok delegates disclaimed the charge that AVA (audio visual aid) is " a mere gadget." They made it clear that their sole purpose is to employ the latest methods and equipment available for reaching people in large numbers with the Gospel message.

To-day there are Christian radio stations in Ecuador, the Philippines and North Africa ; in Bolivia, Haiti, Guatemala and Costa Rica. Under RAVEMCCO auspices a new radio station is about to go on the air in Seoul (Korea) and a Radio and Mass Communication headquarters building is being erected in Tokyo (Japan). A co-operative radio ministry is being developed in India, in Burma, in the Near East and in Brazil. In all these lands films, film-strips and recordings are being used, and in Japan and Brazil television is about to be employed as well. Church-sponsored mass communication deputations have circled the globe, have visited Brazil, Mexico, Guatemala and Costa Rica.

The last shots of the film about the Bible, which is being produced by the Hamburg Film Company under the title " The Book of Books," have now been made. The preparation of this film has taken about two years. The necessary script and music are now to be decided upon by a special committee of theologians of both confessions. The film will run for 15 minutes. A large number of the shots were taken at the headquarters of the Stuttgart Bible Society, the largest Bible producing agency in Germany. In addition the film shows pictures of the history and use of the Bible in churches and mission.

BOOK REVIEW

" La Bible Jour après Jour," a quarterly, edited by Pastor E. Mercier containing notes for daily Bible reading, has published a special number on " The Bible in French painting from the sixteenth to the twentieth century." This eighty-page booklet contains a number of black and white reproductions of the most famous or most significant paintings illustrating biblical scenes. The text itself, on which different

authors have worked, offers a very interesting running commentary on the continually changing relations between Bible, art and culture in France. Indeed, if many painters, particularly in the eighteenth and nineteenth centuries, have occasionally touched upon biblical subjects, the reader cannot fail to discover how insignificant, artistically speaking, all this production in most cases is ; how little real inspiration also, religiously speaking, is revealed ; how much the message of the Gospel is diluted, sentimentalised and popularised. The Bible is used as a source for supplying subjects ; it scarcely emerges as a source of inspiration.

Yet after three centuries of religious indifference, when the Bible seems to have provided no message, when—as one of the authors says—" neither the Bible nor art disturbed men's minds", the twentieth century, with its questioning of all doctrines of human progress and of all established values after two soul-searching world wars, seems again to open the ears and hearts of men to the Gospel. Two Noncomformists, Daumier and Forain, both cartoonists and in revolt against their time, opened the way by producing some sketches and paintings filled with a deep and realistic understanding of the misery of man and of the hope which that Good News kindles amidst the misery. Art in France—and painters to-day do not simply sit before their easel, they are re-discovering the great tradition of religious wall painting—has now again come into touch with the revolutionary message of the Bible, both in its simplicity and in its unfathomable depth. Thus, the great and long-forgotten Christian artist Georges de la Tour, with whom " the Bible in French Painting " opens and in whose work so much of the peace and serenity of the Gospel is reflected, seems now to have at last found some successor worthy of him.

This publication can be ordered from " La Bible Jour après Jour,' 47 rue de Clichy, Paris 9e, at Fr. frs. 290.

O.B.

■

A volume has just been published which will be of great interest to all those engaged in ecumenical work. It is the Bible Atlas compiled by Luc Grollenberg O.P., which has been translated and adapted from the Dutch by René Beaupère O.P., with a preface by Roland de Vaux O.P., Director of the French Biblical and Archaeological School in Jerusalem (folio, 158 pp., publishers : Elsevier, Paris-Bruxelles, Fr. frs.3,500). This atlas is an example of co-operation between divided Christians. Its author, Father Grollenberg, made use of the findings of both Protestant and Catholic scholars and was helped in his cartographical work by a Protestant geometrician. Father Beaupère was supported in his task by non-Catholic contributors. The collaborators have said that what united all these people was their common love of the Book of God. It is to make an ever-increasing number of people share this love by facilitating their access to the Scriptures that this Atlas was compiled.

The atlas provides three separate lines of approach for the comprehension of the Bible : the Text, illustrations and maps. A series of brief chapters retraces the history of God's people from Abraham, the father of the faithful, to the advent of Jesus Christ and the dispersion of the first Christian communities over the whole of the Mediterranean region. The 35 maps not only give the exact position of places mentioned in the Scriptures, but also elucidate the part these places played in the history of the Chosen People. A copious alphabetical index makes it possible to find all the names used and makes this book a valuable working companion.

PERSONALIA

Eric M. Roulet

The B.F.B.S. General Committee at its meeting in March appointed Mr. Eric M. Roulet as general secretary of the French West Africa agency, with headquarters in Abidjan (Ivory Coast).

Born in N. Rhodesia of Swiss parents, Mr. Roulet worked for some time for the European Education Department there and later did evangelistic and colportage work in Scotland. In 1937 he joined the staff of the Sudan Interior Mission, working in Nigeria and the French Cameroons.

Besides the general administration of the French West Africa Agency, Mr. Roulet will give special attention to the linguistic problems of the area. He is at present working on the revision of the Gospels in Fulani.

Garner E. Hoyt

The A.B.S. has appointed Mr. Garner E. Hoyt as the first secretary of the new Bible Society agency in Haiti. Before taking up his duties on the field in September, 1955, Mr. Hoyt is to spend some time at the headquarters of the Society in New York, as well as visiting the Caribbean area for consultations with Mr. Bystrom of the Venezuela Agency and Dr. Molina of the A.B.S. West Indies Agency. During the early months of 1954, Mr. Hoyt accompanied the Laubach literacy team to Algeria, Egypt and Iran.

Aage Holter

The Rev. Aage Holter has been appointed by the board of the Norwegian Bible Society as Secretary for Translations and contacts with Bible groups. Pastor Holter has been active for six years in the Norwegian Institute for Christian Education.

Sverre Smaadahl

Pastor Smaadahl has been appointed Assistant Organising Secretary of the Norwegian Bible Society. He worked temporarily for the Society in 1951-1952, then spent a year at Yale University (U.S.A.) on a scholarship. For the past two years he has been a secretary in the Norwegian Student Christian Movement.

Odd Telle

Mr. Telle has joined the Norwegian Bible Society as Assistant Secretary for management and publishing. For several years he has been working full time with the Moral Rearmament. He has a B.A. degree in Law and Commerce.

Mr. T. P. Bevan and the Rev. N. W. Booth

The Rev. N. W. Booth has been appointed as successor to Mr. T. P. Bevan, B.F.B.S. Secretary for the Rhodesias, who is retiring in the early autum, after 42 years of service in the Society. Mr. Booth has been District Secretary of the Montreal and Quebec Auxiliary of the B.F.B.S. in Canada for the last five years. He is to take up his new post towards the end of the summer.

Mr. Bevan, before taking charge of the work in the Rhodesias, had spent seven years in the Near East (mainly Syria and Pakistan) and seventeen in Ethiopia, until he was ordered to leave by the Italian authorities.

Professor D. H. Hickmann

The Sächsische Haupt-Bibelgesellschaft in Dresden (eastern Germany) anounces the death of Prof. D. Hugo Hickmann, who has been a member of its board for 32 years and chairman of the Society for the last 14 years. Prof. Hickmann had also been for many years the chairman of the Federation of German Bible Societies, a body which preceded the creation of the present Union of Evangelical Bible Societies in Germany.

WORLD CIRCULATION BY NATIONAL BIBLE SOCIETIES - 1954

It should be remembered that although the following circulation figures are given by countries, in most of these the work is not done by national Bible Societies, but by the agencies of the larger Societies. Even where the work is carried out by a national Society, these are in many cases supported from abroad.

Country	*Bibles*	*Testaments*	*Portions*	*Total*
AFRICA				
North :				
Algeria and Tunisia	2,827	3,561	27,013	33,401
Libya	60	55	848	963
Morocco	1,523	1,924	11,848	15,295
Union of South Africa	156,144	42,895	82,971	282,010
East, West and Equatorial ...	85,400	34,241	30,098	149,739
Rhodesias, Madagascar, etc. :				
Southern Rhodesia	21,677	17,469	2,097	41,243
Northern Rhodesia	8,004	11,256	4,997	24,257
Nyasaland	510	2,267	300	3,077
Portuguese East Africa ...	432	567	5	1,004*
Madagascar	13,057	13	—	13,070
Mauritius	863	525	645	2,033
Sudan	949	7,529	33,670	42,148
ANTIGUA	227	260	2,000	2,487
ARABIA	82	149	2,562	2,793
ARGENTINA	61,492	58,597	994,454	1,114,543
AUSTRALIA	44,327	24,611	79,807	148,745
AUSTRIA	10,476	9,049	35,664	55,189
BAHAMAS	352	236	30,503	31,091
BELGIUM	6,233	3,732	18,655	28,620
BARBADOS	737	366	775	1,878
BOLIVIA	8,923	12,791	35,212	56,926
BERMUDA	650	—	—	650
BRAZIL	133,610	64,941	1,352,381	1,550,932
BRITISH GUIANA	1,300	630	6,780	8,710
BURMA	6,573	5,127	19,587	31,287
CANADA	99,401	45,492	153,978	298,871
CANAL ZONE	762	1,180	14,121	16,063
CEYLON	3,690	2,340	29,463	35,493
CHILE	20,157	29,424	118,074	167,655
COLOMBIA	9,084	9,792	133,659	152,535
COSTA RICA	2,712	4,108	8,313	15,133
CUBA	14,552	18,969	284,454	317,975
CYPRUS	629	1,789	3,508	5,926
DOMINICA...	75	—	—	75
DENMARK	20,033	48,714	5,066	73,813
DOMINICAN REPUBLIC	5,355	6,128	71,045	82,528
ECUADOR	3,057	6,243	68,137	77,437

Country	Bibles	Testaments	Portions	Total
EGYPT	7,588	17,073	58,094	82,755
EL SALVADOR	3,158	4,186	91,288	98,632
ENGLAND & WALES	256,969	63,259	348,529	668,757
FINLAND	58,685	40,585	6,119	105,389
FORMOSA	12,019	5,221	62,279	79,519
FRANCE	39,713	47,171	117,308	204,192
GERMANY	394,792	236,420	815,200	1,446,412
GREECE	5,729	71,634*	60,400	137,763
GRENADA	172	96	3,000	3,268
GUATEMALA	9,678	9,125	174,662	193,465
HAITI	2,010	1,050	58,950	62,010
HASHEMITE KINGDOM	4,494	7,361	17,816	29,671
HONDURAS	1,708	1,616	39,784	43,108
HONGKONG & MACAU	14,497	4,690	9,321	28,508
ICELAND	400	1,500	—	1,900
INDIA	44,068	46,484	678,166	768,718
INDO-CHINA	2,553	521	179,276	182,350
INDONESIA	7,008	76,995	29,435	113,438
IRAN	509	1,097	21,347	22,953
IRAQ & E. ARABIA	759	954	10,327	12,040
IRELAND	11,615	5,174	39,298	56,087
ISRAEL	4,711	1,773	1,501	7,985
ITALY	7,694	8,391	93,866	109,951
JAMAICA	15,404	2,007	53,030	70,441
JAPAN	40,205	409,460	855,591	1,305,256
KOREA	35,420	188,394	388,127	611,941
MALAYA	10,767	4,757	75,240	90,764
MEXICO	39,776	17,250	196,761	253,787
MONTSERRAT	—	—	660	660
NETHERLANDS	105,446	22,617	39,516	167,579
NEW ZEALAND	13,532	4,453	11,780	29,765
NICARAGUA	1,805	1,714	28,124	31,643
NORWAY	33,468	70,731	3,783	107,982
PACIFIC ISLANDS	—	700	535	1,235
PAKISTAN	2,059	3,621	30,909	36,589
PANAMA	2,345	1,583	30,220	34,148
PARAGUAY	8,763	7,855	61,422	78,040
PERU	17,014	8,233	100,962	126,209
PHILIPPINES	26,010	21,600	128,975	176,585
POLAND	9,056	7,250	33,820	50,126
PORTUGAL	3,941	6,890	171,365	182,196
PUERTO RICO	11,060	12,325	209,547	232,932
St. KITTS	307	680	2,033	3,020
St. LUCIA	107	—	500	607
SCOTLAND	32,866	15,001	22,068	69,935
St. VINCENT	293	375	4,900	5,568
SPAIN	2,214	2,983	16,637	21,834
SWEDEN	73,758	24,875	3,883	102,516

* Includes 47,795 New Testaments for Greek Army

Country	*Bibles*	*Testaments*	*Portions*	*Total*
SWITZERLAND	6,000	1,000	1,600	8,600
SYRIA-LEBANON	4,111	3,191	33,898	41,200
THAILAND	917	2,418	251,535	254,870
TRINIDAD & TOBAGO ...	7,044	3,216	35,751	46,011
TURKEY	1,428	1,832	12,031	15,291
U.S.A.	551,501	814,846	7,633,724	9,000,071
URUGUAY...	7,697	5,315	100,921	113,933
VENEZUELA	11,624	10,593	282,131	304,348
VIRGIN ISLANDS	823	346	5,440	6,609
YUGOSLAVIA	1,723	3,476	9,807	15,006
Misc. per A.B.S.	22	10	1,129	1,161
Grand Totals	2,714,970	2,810,943	17,417,011	22,942,924
1953 Figures	2,738,540	3,493,197	17,943,506	24,175,243
1952 Figures	2,601,196	2,904,824	16,401,358	21,907,378

Late News

The overseas secretary of the Christian Literature Crusade points out, in relation to the information given in BULLETIN No. 21 (p. 6) in the notes on French West Africa, that there are a number of missionaries of the World Evangelical Crusade at work in the Casamance area of Senegal and one worker of the Christian Literature Crusade itself engaged in literature distribution.

*

On the occasion of the 500th anniversary of the printing of the Gutenberg Bible, an *ad hoc* committee was brought together, under the name *Liber Librorum*, which called upon typographers in all parts of the world to set in type of their own choice, specimen pages of the beginning of the Book of Genesis. The aim of this project was an improvement in the presentation of the Bible and a more artistic approach to type-setting in book production in general.

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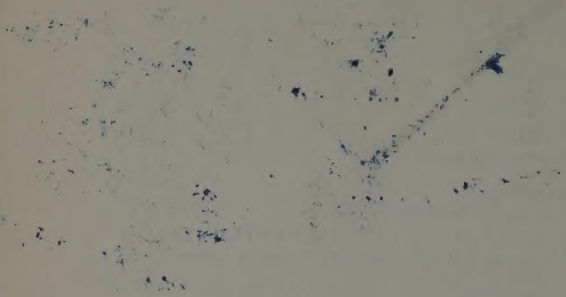

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